Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL POETRY.

[For the Christian Register.]

Mr. Reed,—Should the following lines prove worthy, you have liberty to insert them in your valuable paper. They were suggested on reading the prophecy in Isaiah xiii. 11, 20, 21, 22, which was so wonderfully fulfilled that Benjamin, a Jew of Judela, in his Itinerary—written about the year of our Lord 1170—tells us that he 'was upon the place where this city formerly stood, and found it wholly desolated and destroyed—only some ruins of Nebuchadnezzar's palace were still remaining; but men were afraid to go near them by reason of the many serpents and scorpions that were in the place.'

BABYLON.

I stood at evening on a rocky cliff,
Where lofty pines, and towering cedars grew
In wild luxuriance;—Where down the steep,
The foaming torrent rushed from rock to rock:—
Heaven's brilliant host with glittering sandals trod
The crystal floor heaven—Nights pale queen
Clad in her shining robe, o'er all things threw
A wreath of light.——Below me lay in ruins
Mighty Babylon: her courts no longer thronged
Her palaces and halls no longer fill'd
With laughter, or with joyous revelry,
Wreaths of ivy loosely flare their tendrels,
And the pale wall flower bends before the wind,
Where minstrels pour'd of old, their sweetest lays—
Where are those minstrels now? Their barks are launch'd
Into eternity——Where now are they
Before whose thrones whole nations humbly knelt?—
There rides the moon which they oft look'd upon,
Here rolls the stream whose billows they oft heard
Dashing against the craggy rocks, here stands
The cliff which they oft climb'd—But where are they?
An echo answers—where?—Their once proud names
Are blotted from the earth—Their souls have gone
To him who gave them—Where are now the crowds
Which throng'd the busy streets? Gone are they all!
Gone to the silent grave! What reck's it if
Perchance the monarch had proud relics reared
O'er his unconscious dust?—what is't to him
Though he were laid within his marble tomb,
In all the gorgeous pageantry of state?—
Proud Babylon, where are those pinnacles,
To which the strong wing'd eagle scarce could fly?
They are now track'd by the low grov'ling worm—
Thy crumbling obelisks stand scatter'd round,
Like mountain oaks rent by the bolt of heaven—
Where now the famish'd vulture wets her beak,
Or the snake glides on through bending grass,
To clasp it in its tight and strong embrace.
Who now can point the spot where once of old
The scepter'd image rear'd its head majestic?—
Where the victim bled, or glow'd the sacred fire?---
Where are thy halls deck'd with Tyrian canopies?---
Where thy pictures half divine?---Thy statues
Wrought to living beauty? Where are they all?---
Here they were once---But now I seek in vain---
For desolation sits and spreads her raven wings,
While grim forgetfulness claims all her own---
Babylon once mighty, now in ruins,
The halls where Science, and Philosophy,
In ages past did flourish---The castle s
Whose wide portals once were throng'd with heroes
Bold---The walls which once the helpless captive held,
Alike have mouldered 'neath the hand of Time,

Thus Honor, Riches, Fame, all pass away---
Like mist before the noontide sun---Like dust
Before the winds of heaven---Like leaves
In Autumn's chill and yellow bower---
Time conquers all things, but the soul lives on
Through never ending ages;---the universe
Must pass away; The bright orbs of heaven
Lay down their torches bright; the sun's clear flame
Be quench'd; But still the soul of man lives on.---
Ten thousand years will seem as yesterday---
Then let us live, as though we lived to die,
And dying live in never ending bliss---
With *Him* who is *our Father*, and *our God*.

November 16th, 1829. Manfred.

ORIGINAL COMMUNICATION.

[For the Christian Register.]

Thoughts on Unitarian Christianity.—*A Sermon preached Sept. 27, 1829, before the first Unitarian Society in Milton.* By Daniel Kimball; *Preceptor of a Private Academy in East Parish, Needham, Mass. Published by Request.* Dedham: Printed by H. & W. H. Mann. 1829. 8vo. pp. 16.

This is a well written and useful performance, designed to give some account of the faith of Unitarian Christians. It states the leading views of this class of Christians with perspicuity and correctness, and in a manner, we think, suited to the wants of the community. Such brief expositions and illustrations, intermixed, as in the present case, with a few forcible arguments and appeals to the understanding, are much needed. The performance will do good, and is certainly creditable to the understanding and heart of the author. It breathes, throughout, a spirit of earnest piety and benevolence, without one harsh word, or one unkind expression towards those who hold opposite sentiments.

The sermon is founded on Acts xvii. 19. 'May we know what this new doctrine whereof thou speakest is?' words addressed by the Athenians to Paul, who, as they supposed, meant to introduce two 'new and strange' divinities, because he preached Jesus and the resurrection.

'In every age,' the author observes, 'since the introduction of Christianity, there have been mistakes not much less remarkable than that of the Athenians now referred to, in regard to its essential doctrines. There are even now those who believe that the doctrines embraced and taught by Unitarian Christians, are 'strange,' and comparatively 'new;' that they are inconsistent with what the Old Testament teaches, and with what Christ and his Apostles taught. This, to my mind, seems about as obvious an error, as the belief that Jesus and the resurrection were two distinct divinities. To those who entertain such opinions respecting the Unitarian doctrines, I would remark, that they are not correctly informed in relation to these doctrines. To such, and to every one I would recommend the practice of the Bereans and say, search the scriptures for yourselves, as they did, that you may know whether these doctrines are or are not new and strange; whether they are or are not agreeable to the sacred oracles.'

After some remarks tending to show that the doctrines inculcated by Unitarians are plainly taught in the bible—that they are not doctrines of '*comment and inference*,' the author observes;—

'The scriptures are remarkable for their use of splendid figures and of names of lofty import. As these were applied to many distinguished personages, they were, with peculiar propriety, applied to Christ. To him was given the name of Immanuel, which signifies, God with us. But we should be cautious in the inferences which we draw from this fact, when we consider the literal meaning of the following names—Lemuel signifies, God with them; Ishmael, God who hears; Jotham, perfection of the Lord; Joshua, the Lord, the Saviour; Elisha and Isaiah, Salvation of God; Elihu, he is my God himself; Elijah, God the Lord, or the Everlasting God. The import of these names must convince us, that Christ's supreme divinity cannot be justly claimed from the literal meaning of any appellation given him, for this claim might as well be urged in favor of each of those, whose names I have cited. Nor can his supreme divinity be more fitly claimed for any peculiar expressions applied to him by himself or others. His declaration, "Before Abraham was, I am," from which some have inferred a character of Christ, to which we cannot find that he made any pretension, may be explained by another passage, in which he is called, "The Lamb slain from the foundation of the world."'

The following remarks occur respecting the original state and character of man.

'Unitarians,' he observes, 'believe in the influences and operations of the spirit of God.' 'But that the spirit of God is, in any respect, a separate being from God, is an opinion supported, as they think, by no scriptural evidence. Man and the spirit of man are not two beings, or two distinctions, or two parts of the same being. The spirit of a man is in no sense a separate being from man. The exercise or operation of the mind or spirit of man, is man in the exercise of his intellectual and moral powers. So also the spirit of God, in its influences and operations, is God exercising his power and wisdom.'

We have not attempted to give an outline of Mr. Kimball's performance. The above extracts however, will furnish a specimen of his manner and style. We conclude with expressing our hope that the sermon may be extensively distributed and read. A.

PRACTICAL.

FORGIVENESS.

The offences which we are all guilty of against God, and the injuries which men do to each other, are often mentioned together: and, making allowances for the infinite distance between the Majesty of heaven and a frail mortal, and likewise for this, that he cannot possibly be affected or moved as we are; offences committed by others against ourselves, and the manner in which we are apt to be affected with them, give a real occasion for calling to mind our own sins against God. Now, there is an apprehension and presentiment natural to mankind, that we ourselves shall one time or other be dealt with, as we deal with others; and a peculiar acquiescence in, and feeling of the equity and justice of this equal distribution. This natural notion of equity the son of Sirach has put in the strongest way; 'He that revengeth shall find vengeance from the Lord, and he will surely keep his sins in remembrance. Forgive thy neighbor the hurt he hath done unto thee, so shall thy sins also be forgiven when thou prayest. One man beareth hatred against another; and doth he seek pardon from the Lord? He showeth no mercy to a man which is like himself; and doth he ask forgiveness of his own sins?' Let any one read our Saviour's parable of 'the king who took account of his servants;' and the equity and rightness of the sentence which was passed upon him who was unmerciful to his fellow servant, will be felt. There is somewhat in human nature, which accords to, and falls in with that method of determination. Let us then place before our eyes the time which is represented in the parable; that of our own death, or the final judgment. Suppose yourselves under the apprehensions of approaching death; that you were just going to appear naked and without disguise before the judge of all the earth, to give an account of your behaviour towards your fellow-creatures: could any thing raise more dreadful apprehensions of that judgment, than the reflection, that you had been implacable, and without mercy towards those who had offended you; without that forgiving spirit towards others, which, that it may now be exercised towards yourselves, is your only hope? And these natural apprehensions are authorized by our Saviour's application of the parable; 'So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.' On the other hand, suppose a good man in the same circumstance, in the last part and close of life, conscious of many frailties, as the best are, but conscious too that he had been meek, forgiving, and merciful; that he had in simplicity of heart been ready to pass over offences against himself;—the having felt this good spirit will give him, not only a full view of the amiableness of it, but the surest hope that he shall meet with it in his Judge. This likewise is confirmed by his own declaration: 'If ye forgive men their tresspasses, your heavenly Father will likewise forgive you.' And that we might have a constant sense of it upon our mind, the condition is expressed in our daily prayer. A forgiving spirit is therefore absolutely necessary, as ever we hope for pardon of our own sins, as ever we hope for peace of mind in our dying moments, or for the divine mercy at that day when we shall most stand in need of it. *Butler's Sermons.*

SELF LOVE.

Religion, from whence arises our strongest obligation to benevolence, is so far from disowning the principle of self love, that it often addresses itself to that very principle, and always to the mind in that state when reason presides; and there can no access be had to the understanding, but by convincing men, that the course of life we would persuade them to is not contrary to their interest. It may be allowed, without any prejudice to the cause of virtue and religion, that our ideas of happiness and misery are, of all our ideas, the nearest and most important to us; that they will, nay, if you please, that they ought to prevail over those of order, and beauty, and harmony, and proportion, if there should ever be, as it is impossible there ever should be, any inconsistency between them; though these last, too, as expressing the fitness of actions, are real as truth itself. Let it be allowed, though virtue or moral rectitude does indeed consist in affection to and pursuit of what is right and good, as such: yet that, when we sit down in a cool hour, we can neither justify to ourselves this or any other pursuit, till we are convinced that it will be for our happiness, or, at least, not contrary to it.—*ibid.*

DOCTRINAL.

THE TRINITY.

We are perpetually told, that the trinity and atonement are the essence of all true christianity, that without a firm faith in them no one has the least claims even to the name of christian, nor any well grounded hope of the mercy of God, and the rewards of salvation. To deny the trinity and atonement is represented to be the same thing as to deny the Saviour himself, to reject the Gospel, to renounce the authority of divine revelation, to cast off the laws of God, to be a heretic, infidel, deist, atheist anything, in fact, but a good man, and a sincere inquirer after truth. If a denial of these doctrines be fraught with consequences so alarming, it must be an object of the very first magnitude to ascertain what the doctrines themselves are. It is impossible, that any articles of faith should have such power over the character and destiny of men, unless they are truths of the most obvious and positive kind, approving themselves instantly to the understanding, and written with beams of heavenly light on every page of the Gospel.

At all events, it would seem absolutely necessary, that they, who profess to have the true and saving faith, should agree in reporting and explainining what they believe. If any faith in a trinity be essential to salvation, must not this faith be the same in all? In the nature of things there can be only one true faith, and if there be not an agreement, how is it known that any person has this true faith? Or, in other words, how is it known, that any one has the faith by which he may hope to be saved? If a hundred persons have each a separate opinion, which they respectively call the trinity, it is evident, that only one opinion out of the hundred can be true, and even this may be false. Are all these persons orthodox, and blessed with a saving faith, because they embrace a set of notions, in many respects contradictory, to which they give the name of trinity? If not, who out of the one hundred is truly orthodox; who has the fundamental doctrine; who is in the way of salvation?

A proper method of testing the accuracy of the assumption, which has been made with so much confidence, respecting the value of the doctrines named trinity and atonement, as articles of faith, is to ascertian the fact, whether the persons themselves, who have been most zealous in believing and defending them, have harmonized in their belief. If it shall appear, that the same thing, which one calls a trinity, or atonement, is the trinity, or atonement of all the rest, I allow, that it will make an argument strongly in favor of the assumption. But if, on the contrary, it shall turn out, that there are no uniform and fixed principles by which the professed believers of these doctrines are guided, that they break into parties and form systems radically different from each other, and that no two persons will agree in defining their own conceptions, it will follow, that no such importance as has been pretended can be attached to a faith in certain dogmas, to which any one may at pleasure give the names of trinity and atonement. Whether the dogmas themselves are true or false, the consequence will be the same, and will prove, that the importance with which some persons would clothe a *mere faith* in them is imaginary.

Let us proceed to this inquiry, and, in the present case, employ ourselves with the question, *What is the trinity?* What are the conceptions, or ideas either separately or combined, which form the object of faith, to which this appellation has been given? For the sake of form, this question may be asked, but no one, who has attended to the subject, will flatter himself that it can be answered. To bring together a small number of the leading opinions of those professing themselves Trinitarians, is all that will be attempted. It would be no difficult matter, perhaps, to determine in some general sense how the trinity is set forth in particular creeds, and the notions of individuals; but to find out any thing like a system in which all Trinitarians would unite, or to enumerate the parties into which the advocates of this doctrine have been divided, from its origin to the present day, and the opposing schemes invented to bring it within the compass of the human faculties, would be as impossible in itself, as fruitless in the attempt.

Trinitarians themselves have not yet approached so near to a similarity of views, as to agree in a definition, notwithstanding many of them profess to regard faith in this indefinable doctrine as absolutely essential to salvation. One of the heaviest censures affected to be passed by the orthodox on Unitarians, is, that they do not agree in explaining their own opinions. Before this point is insisted on any further, we should be glad if Trinitarians would unite in some common explanation of the doctrine, which they profess to think the most important in religion; or, at least, show some good reason why we are to reverence as a fundamental article of faith, a doctrine, which cannot be defined in Scripture language, and which is confessed to be unintelligible and inexplicable. The truth is, that no plan has been devised, which was not encumbered with so many insurmountable difficulties, that few minds could be induced to receive it in that shape. Hence, plans have been multiplied, the powers of invention and combination have been put in requisition, till the theories of the trinity have become as numerous as the writers by whom it has been attempted to be explained.

Bishop Stillingfleet speaks of five different trinities, radically distinct from each other, which the opposers of that doctrine had detected in the writings of its defenders. *First*, the Ciceronian trinity, which represents the three persons, as three relations of God to his creatures; *secondly*, the Cartesian trinity, in which the three persons are three infinite minds; *thirdly*, the Platonic trinity, which consists of three coeternal beings, two of which are subordinate to the other, *fourthly*, the Aristotelian trinity, in which the three persons are one numerical substance; *fifthly*, the mystical trinity, which no conscientious believer should presume to explain. Another writer has discovered forty particulars in which Trinitarians are at variance among themselves in their sense of this doctrine. Had he chosen to take the trouble, he might have found forty more.

Some of the wiser sort of divines have been more cautious how they committed themselves. They have taken care to talk in such a way, as either to mean nothing at all or any thing, which should suit the taste and fancy of their readers. Instead of defining, or explaining, they tell us of three *differences*, or *diversities*, or *subsistencies*, or *properties*, or *somewhats*; of three *internal relations*, or *external relations*, or *modes of existence*; of any thing, indeed, but plain rational facts from which you can gain a single idea, or form a single conception.

As an example, suffer me to quote a paragraph from Cheynel's book of the divine Trinity.

'We may best resemble all that difference,' says Cheynel, 'which is betweeh the essence of God, and the divine subsistences, by considering the transcendent affections of *ens simpliciter*, and the attributes of God; who doth infinitely transcend, not only a predicamental substance, but a metaphysical entity; as the most metaphysical men, who are sound in the faith, do honestly confess. Concerning the transcendental affections of *ens*, which are *unum verum bonum*, we say, these three affections, and *ens in latitudine*, do not make four things really distinct; and yet we say, they are real and positive affections.'

This, in the language of the learned Henry Taylor, is called explaining; and it is just as clear as the explanations, with which other divines have darkened this subject, although they may have been less skilful than Cheynel in using the dialectical weapons of the schoolmen. Witness an elaborate volume recently published by a professor of oriental languages in the College of Aberdeen, in which the acute professor attempts to prove the doctrine of the trinity by 'Reason and Demonstration founded on Duration and Space.' Witness Sherlock's Vindication, by the reading of which Emlyn and Manning were driven to be Unitarians. They were tempted to suspect, that a doctrine which the ability of such a man succeeded so imperfectly in explaining, and so poorly in vindicating, must have something defective in itself. Witness the writings of Barrow, South, and Waterland, and behold men of great genius and learning uttering themselves on the trinity in phrases of such unmeaning import, as they never would have ventured on any other subject of the most trivial kind. Look where you will, and it will invariably be found, that the more the defenders of this doctrine say about it, the less intelligible they become, and the farther they recede from the principles of common sense. *Spark's Inquiry.*

BIBLICAL.

ROMANS IX. 11.

Of Election and Reprobation.

'For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, The elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated. What shall we say then, is there unrighteousness with God? God forbid; for he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.'

These verses, and the whole of this chapter, relate, not to the election of particular persons to eternal life, but to the calling of the gentiles, and the rejection of the jews from the privileges of the gospel; and it is manifest that the apostle is not speaking in this place of the *final state*, or indeed of the *persons* of Esau and Jacob, but of their posterity, and that only with a view to temporal privileges and prerogatives.

The whole body of Christians, consisting of Jews and gentiles, are frequently stiled the *chosen*, and *elect of God*, on account of their external privileges, as the whole jewish nation had been so named before, on the same account. This is an easy and plain sense of *election*, reflects not at all on the perfections of God, is consistent with the offers and exhortations of scripture, and preserves a harmony between the language of the Old and New Testament.

It must be acknowledged, however, that in order to vindicate the divine conduct in the calling of the gentiles, the apostle alledges some facts, in which not whole nations, but *particular persons* are spoken of, and which seem to imply, that their minds were under supernatural influence in forming *bad* as well as *good* resolutions, and there are other passages of scripture which at first sight seem to look the same way.

The hardness of Pharaoh's heart, Exod. ix. 16, Rom. ix. 17, the obstinacy of Sihon king of Heshbon, Deut. ii. 30, and the unbelief of many of the Jews, Isaiah vi. 10, Matt. xiii. 14, are all ascribed to the purpose, act, or decree of God, who had important designs to answer by means of these blameable determinations of men. On the other hand, when persons believe and obey the gospel, it is ascribed to the divine influence upon their minds.

Matt. xi. 25. 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.'

Rom. ix. 18, 23. 'Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say, then, unto me, Why doth he yet find fault, for who hath resisted his will? Nay but, O man, who art thou, that thou repliest against God? Shall the thing formed say unto him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, hath endured with much long suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels, of mercy, which he had before prepared unto glory.'

To understand such passages as these, we should consider, that in the language of the scriptures God is said to *do* those things, which come to pass according to the natural course of things, as well as to perform things of a miraculous nature; because they take place in consequence of the laws which he has originally established. And, certainly, if God had not made men liable to be seduced by temptation, they would not have sinned, any more than they could embrace truth without the means of becoming acquainted with it; and it must depend upon the good pleasure of God whether he will afford men more, or fewer advantages for attaining to knowledge, virtue, and happiness. But, notwithstanding this, if the means have been such as would have been effectual, provided there had been no criminal prejudice to frustrate them, men are blamed, and God is just and wise in punishing them, as well as in rewarding those whose minds are so disposed, as to receive advantage from the means of virtue and knowledge which are afforded them.

Now that in this sense the sacred writers considered God as just to all mankind, is evident from the many earnest exhortations and expostulations addressed to sinners in the books of scripture, and from the blame and reproach which men are represented as incurring, when they continue in vice and ignorance. It is not possible that any per-

sons could be so inconsistent with themselves, as to exhort sinners to repent, and to blame and reproach them for not repenting, if they did not consider them as having a natural power to comply with the exhortation. Nay, in this very passage of the apostle Paul, which is, perhaps, the most favorable to the doctrine of *absolute decrees* of any thing in all the books of scripture, God is represented as 'enduring, with much long suffering, the vessels of wrath fitted to destruction,' which evidently implies that they had sufficient power and time to repent, and to prevent their impending destruction; and therefore proves that their destruction was not *decreed*, but in case of their impenitence.

How much soever, therefore, the sacred writers refer to God, upon particular occasions, and whatever use they may suppose that his infinite wisdom will make of the errors and vices of some individuals of mankind, in order to promote the interests of truth and virtue more at large, we cannot but conclude, that they considered every man's own determination as final with respect to his future state; and it is to be observed that neither the obstinacy of Pharaoh, nor even the infidelity of the Jews, had any necessary connection with their state after death. The former might be hard hearted with respect to the Hebrews, and either rewarded for other virtues, or punished for other vices, in a future state; and if the unbelieving Jews were in other respects such men as Paul, who had a zeal for God, though not according to knowledge, they may find mercy in the day of judgment. There is not a single passage in the scriptures which represents the future misery of any individual of mankind as determined by an arbitrary decree of God; but a thousand passages in which it is expressly said, that the future state of all mankind depends entirely upon their own voluntary actions.

After these observations, short remarks on another passage may suffice for the purpose of this article.

Rom. viii. 23. 'And we know that all things work together for good to them that love God, who are the called according to his purpose. For whom he did foreknow, he did also predestinate, to be conformed to the image of his son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.'

All that we can fairly infer from this passage is, that the end of the Christian dispensation, or of the calling of mankind to the faith of the gospel, is their sanctification and future glory; for it is manifest that *all* who are *called* are not *justified*. If this term *called* be restricted in its meaning, let it be restricted by St. Paul himself, viz. to those *who love God;* which is sufficiently represented as depending upon men themselves, by being the subjects of precept and exhortation. 'Thou shalt love the Lord thy God, with all thy heart,' &c. *Priestley.*

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 28, 1829.

PAROCHIAL DIVISIONS.

The Salem Gazette informs us that an ecclesiastical council is about to be convened at Gloucester, on the invitation of a part of Rev. Mr. Hildreth's church, to advise whether it be not expedient to form a new church, on account of Mr. Hildreth's doctrinal opinions. The principal complaint of the disaffected members, is, that Mr. Hildreth believes in the simple unity of the Deity.

This appears to be another of those cases of parochial interference, which have so frequently, occurred among us of late, and which are rending our religious societies and churches in twain, throughout the country. When we consider that the original cause of these divisions, is frequently not so much the existing dissatisfaction of the people with their minister, as it is an excitement among them, of jealousies, dislike and opposition, by those in neighboring towns and parishes, from whose profession we might expect offices of conciliation and peace, rather than those ministering to strife and divisions—we feel called upon, in referring to them, to use language of most decided rebuke. We are not of the number of those who would curtail the religious rights and privileges of the people. Let them worship God according to the directions of their own consciences, and in the place they choose, whenever it can be done without jeopardizing, by divisions, the regular ministrations of religion. Where difference of sentiment prevails, and the population and wealth are sufficient for the support of more than one religious teacher, let them separate; it is probably better that they should. But where,—as is the case in most of our villages, and country towns,—the population is small, or widely scattered, and a union of the whole is necessary for the regular and adequate maintenance of *one* minister, let there be a spirit of compromise and conciliation. Let the people 'forbear in love,' that their spiritual progress be not hindered. And let the minister, in the benignant spirit of his master, watch tenderly for the welfare of *all* his people—avoiding offensive obtrusions of doctrinal peculiarities—that so he may ensure their attendance on his ministrations, and 'by all means save some.'

There have been, till of late, many parishes, and there still are some among us, where the people are thus comparatively united and happy. In what light shall *they* be regarded, and where shall we find sufficiently pungent words of reproof for those, who excite jealousies, and stir up a spirit of strife and division among such a people? If the regular ministrations of religion, are of any value; if the interchange of friendly offices, and the exercise of Christian affections among brethren are in any way binding on the children of a common Father, then whoever interrupts or obstructs their exercise, is guilty of a wrong, which should meet the severe frowns of an injured community.

It is no imaginary case, of the evil of which we complain. No person of common observation can be ignorant of the deplorable evils which the spirit of religious strife and division has brought on many of our country parishes.—Look abroad in what direction we will, and we behold in almost every town "a little starveling society" (as Old Experience has very graphically expressed it) who, that they may 'be separate,'—'and touch not the unclean thing,'—have come out from among heretical brethren, (so called) leaving "another little starveling society behind."

And what is the result? It pains us to reply, that,—setting aside the wounds which are received by the gentlest of the Christian graces, charity, and the shame which is incurred in begging from town to town and filching the scanty pittance from the poor, to build a little church, under the droppings of another but half filled—the result is,—when the fire of party zeal has burnt out—that the minister is dismissed. The people, like an overstrained bow, having been unnaturally excited for a time, become at length enfeebled, spiritless, and morally dead. Both societies, perhaps, weakened by division and unable separately to support a regular ministry, are left destitute of the salutary restraints and influence of the stated ministrations of religion.

On whom is the great sin to be laid, of thus disturbing the religious harmony, order and happiness of the community? Is it possible that the professed ministers of a religion of peace, forbearance and love, can in any case have been guilty of so flagrant an outrage on all the more solemn obligations, not to say decencies of their profession? It is to be feared, alas, that some of them will yet find that no light share of the guilt, of the strife and divisions, that abound, will one day be charged home upon them.

'Brethren, these things ought not so to be,'—'Mark those who cause divisions and avoid them.'

DR. TUCKERMAN'S REFORT—NOTICE OF MRS. C. ELIOT.

We have much pleasure in extracting a brief but just tribute to this excellent and much lamented lady,—whose charities among her other virtues have embalmed her memory—from the semi-annual report, lately published, of Mr. Tuckerman's third year of service as minister at large, in Boston. The report itself we commend to the attention of our readers. It presents many judicious and valuable suggestions on some important points connected with the condition and prospects of the poor.

Having adverted to some of the causes, to which are to be ascribed the large number of poor among us,—in part to be attributed to the 'widely spread fame of our charity,' inviting and encouraging multitudes, not only from the towns of our own state, and the neighboring states, but from the British provinces in America and even from Europe—Mr. T. recommends, with a view, at once to diminish this growing evil, and to meet the wants of the poor, who are and must always be with us,—some measures, which seem to us both practicable and judicious in themselves, and entitled to deliberate attention. These are—

First, *'that there be a wise discrimination in the distribution of alms by our charitable societies:'*

Secondly, *'that immediate and vigorous measures be adopted for preventing the accumulation of foreign poor in the city:'* And,

Thirdly, , *that means be employed to impress our community with a deeper sense of the relation which Christianity recognises between the more and less favored classes of the community; between the rich and the poor.'*

Under each of these heads will be found several details and reflexions, the evident results of his personal experience and investigation.

It is in answering the inquiry, 'what are the duties of the intelligent and the rich in regard to the poor?'—that notice is taken of the late Mrs. Eliot. It was altogether natural to recur to this honored name in such a connexion. For this lady lived and bestowed as one, who regarded the poor among her brethren and sisters in Christ. And at this season, especially, which reminds us of the bounties of Heaven and of the wants of the needy, her 'respected idea' rises to our view in all the fulness and kindness of her benevolence. She was among those, who thought she could most acceptably show her gratitude to God by doing good to His children: and therefore it is, that 'what this woman hath done shall be told for a memorial of her.'

DR. FRANKLIN'S RELIGIOUS CHARACTER.

The character of this eminent statesman and philosopher is one of great national interest. Of its excellence in many important regards; of the practical wisdom and discernment of his views, on most topics connected with the civil, social, and personal happiness of man in the present life; of the utility, moreover, and encouragement of his example, to the young and industrious, and enterprising—there can, we presume, be little question. And, in common with many others, we were highly delighted, as well as instructed by the view presented of his character in these regards in the lecture, recently delivered by the Hon. Edward Everett in the hall of the Athenæum, before the members of the 'Boston Society for the Diffusion of Useful Knowledge.' The cautious manner, also, in which this eloquent writer adverted to Franklin's religious character was alike considerate and judicious. And upon this point,—certainly not without its difficulties—we have been much gratified by an article, first copied, as we believe, in the 'Christian Spectator,' reviewing Pitkin's political and civil history, in which this doubtful subject is presented in a more satisfactory light, than we have ever seen. From this article it appears, that Dr. Franklin made a motion in the National Convention for the forming a Constitution of Government, of which, as is well known, he was a distinguished leader—'that prayers should be attended by the members every morning.' The arguments and remarks, with which he accompanied the motion, will be found below, with an introductory sentence from 'the New York Herald.' We find it also copied into a late 'Daily Advertiser;' and we are happy, with our brother editors, in helping to diffuse the knowledge of a fact, so interesting in the life of this celebrated statesman and philosopher; and which may do something, at least, to remove a reproach, which has long, and, we fear, justly, rested upon his name.

"We read it with peculiar delight, on more accounts than one; and we transfer the records to our columns as reflecting more decidedly and happily upon Dr. Franklin's religious character, than does any other act of his life with which we are acquainted.

"While the important question of the representation of the states in the Senate, was the subject of debate, and the states were almost equally divided upon it, Dr. Franklin moved that prayers should be attended in the Convention every morning, and in support of his motion thus addressed the President:"

'Mr. President—The small progress we have made after four or five weeks of close attendance and continual reasoning with each other, our different sentiments on almost every question, several of the last producing as many *noes* as *ayes*, is, methinks, a melancholy proof of the imperfection of the human understanding. We indeed seem to feel our own want of political wisdom, since we have been running all about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those Republics which, having been originally formed, with the seeds of their own dissolution, now no longer exist; and we have viewed modern states all round Europe, but find none of their constitutions suitable to our circumstances. In this situation of this assembly, groping as it were, in the dark, to find political truth, and scarce able to distinguish it when presented to us; how has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of Lights, to illuminate our understandings? In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayers in this room for divine protection! Our prayers, Sir, were heard, and they were graciously answered. All of us who were engaged in the struggle, must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace, on the means of establishing our future national felicity. And have we now forgotten that powerful friend?—or do we imagine we no longer need his assistance? I have lived, Sir, a long time; and the longer I live, the more convincing proofs I see of this truth, *that God governs in the affairs of men!* And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, Sir, in the sacred writings, that "except the Lord build a house, they labor in vain that build it." I firmly believe this; and I also believe, that without his concurring aid, we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little partial local interests, our projects will be confounded, and we ourselves shall become a reproach and a by-word down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to chance, war, or conquest.

'I therefore beg leave to move, that henceforth, prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this assembly every morning, before we proceed to business; and that one or more of the clergy of this city be requested to officiate in that service.'

CRITICAL NOTICES.

A Sermon, *delivered in the West Parish Meeting-house, Boxford, April* 19, 1829, by Peter Eaton, D. D., pp. 16.

From the text, 1 Cor. i. 10.; 'That there be no divisions among you,' the preacher takes occasion to speak of the 'evils resulting from difference of religious opinion among professing Christians;' of the 'causes of this difference,' of the remedies which have been devised for it, but in vain; and of the 'paliatives of the unhappy consequences,' flowing from a speculative diversity, 'inseparable from the imperfection of our nature and condition.'

We like this sermon. Its spirit is that of the gospel. It is refreshing to turn from the inflamatory discourses of Exclusionists, to the productions of one, who whatever may be his religious views, shows that he does not make his own faith the test of others' fitness for his fellowship, but is willing to embrace in the arms of his charity the sincere and the good of all denominations of Christians, whose opinions do not tend to vice. 'We are not,'—says he, in concluding the discourse,—'We are not the advocates of disorder, but we do contend for the right of private judgment, a right, God and nature has given us; and the privilege of exercising that right, free from dark suspicions, and evil surmises; and above all, what wounds our hearts more, is calling in question our honesty and sincerity. That which we desire to witness among Christians of different shades in sentiment, is, the reciprocation of kind feelings and good offices, brotherly love, mutual charity and forbearance, keeping *the unity of the spirit in the bond of peace.* No charity is asked for those, who so interpret scripture as to open a door to vice. Be assured those sentiments never came from God, nor can be fairly deduced from any revelation he has made, which encourage or give license to sin. It is the good practical influence of religious opinions which renders them valuable and precious; it is the bad practical influence of error, which renders it dangerous. An error is of comparatively small consequence, if it has no vicious tendency and influence; nor is a truth of any considerable importance, which has no good practical influence. All sentiments and schemes may be thrown aside, as of little worth, which are not operative on the heart or life. Is not this the safe standard of the worth and value of religious sentiment—its moral tendency and effect? He is a more estimable character, who is yet a learner, who is only acquainted with *the first principles of the oracles of God*, but on whom truth acts with power, than he, who is mighty in the scriptures, most discriminating and sound in the faith, but whose religion consists in cold speculation. If truth becomes of value, on account of its bad moral tendency, sentiments or truths which have no moral tendency are not worth contending for. Assured, a higher and more exalted state of existence awaits sincere believers in Jesus, when they will see eye to eye, and all imperfection be done away, may we live in the habitual exercise of faith, hope, and that charity *which is kind, beareth all things, believeth all things, endureth all things.'*

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

THE ABSURDITY AND IMPIETY OF THE TERM "DEICIDE."

Mr. Reed,—My attention was attracted, and, in common, as I doubt not, with many of your readers, my feelings were shocked, by the word, of which you gave the definition in your last Register, from Dr. Johnson. That such a term, with such a meaning—"the *murder of God*," the "*act of killing God*," could have found a place in his Dictionary, or in the writings, or even the lips, of any man of common sense or piety, is indeed extraordinary. It must be considered, however, as one among the many proofs we have, of the power of a theological system to obscure the judgment, and to weaken the perception of the simplest religious truths.

Yet this same notion of the "*death of God*," of the "Almighty languishing and Eternal dying," as Prior has it, absurd and revolting as it is, has been frequently expressed by other writers and other poets, of scarce inferior reputation.

In one of Dr. Watts' well-known Hymns, written expressly for the "Lord's Supper," your readers may at once remember the lines,

"Forbid it, Lord, that I should boast,
Save in the *death* of Christ, my *God*."

Continual reference is made in the same collection of Hymns, to the "bowels," to the "blood," to the "cross of God:" and besides other expressions of a similar nature, we have in the fourth hymn of the second book, this line—

"Here at thy cross, my *dying God*."

Hosannas are ascribed in the same hymn, to "my dying God;" and in the ninth hymn of the same book, I find the following verse:

"Well might the sun in darkness hide,
And shut his glory in,
When God, the mighty Maker, dy'd
For man, the creature's sin."

Nor is this language wholly obsolete. For notwithstanding a growing caution among Trinitarians in the use of such offensive phraseology, and a prudent accommodation of the doctrines, commonly called orthodox, to the advancing intelligence and inquiries of the Christian world, we occasionally hear of such revolting expressions at the present day. In the last number of the Christian Pioneer, [Glasgow, October, 1829,] I find mention is made of a minister in that neighborhood, who in his exhortation previous to the Lord's Supper, commonly called in Scotland "*Fencing the Tables,*" [a figure strangely taken from the "bounds set around Mount Sinai" at the delivering of the law, to prevent the people from going up] declared, "All, who do not believe, *that the Eternal Jehovah died upon the cross, I debar from the Sacrament.*"

I have only to add, Mr. Editor, to these extracts, that they present the just view of the Trinitarian doctrine; and that, however modern orthodoxy may attempt, as it is anxiously doing, to explain and soften it, the true doctrine of atonement, as held by Calvinists, must involve this notion of the death of God. Nothing less than this, though it may be denied at the present day, can be understood by an infinite atonement. For to what other being, however exalted, can be applied *infinity* in any form, but to the supreme God.

A Believer in Scriptural, but not in Calvinistic Atonement.

[For the Christian Register.]

CHILDREN ON SUNDAY.

Mr. Reed,—I know not that you will find anything in the following remarks, worthy your consideration. They were elicited by your requesting your correspondents to furnish you with their thoughts and experience upon the important subject of rendering the Lord's day, pleasant and profitable to children. I am not prepared to say that experience justifies my theory; but from my recollections of my own early erroneous impressions of Sunday and its requirments, I think a system of the kind I offer, carried into practice would produce beneficial results. At least it would be a means of relieving others from some of the constraint and misapprehension from which I suffered.

In general the subject is not thought of importance, early enough; and is doubtless sometimes neglected from a fear of doing more harm than good, by attempting what might not succeed. Little children are suffered to form habits of inattention and indifference to Sunday, from an idea that they are too young to be influenced on the subject. They are allowed to pursue their common week-day amusements because it is troublesome to find suitable objects to engage their attention. Or, worse still, they are peremtorily forbidden to play and told to sit still and not make a noise because it is Sunday, while nothing is reserved particularly to give interest to that portion of time, which all acknowledge it is important should be so employed as to leave a pleasant impression on the minds of children. And when the evil of this case becomes apparent, the discipline necessary to produce a reform, renders the services of the day irksome and often creates a distaste to whatever relates to it—which after years and more correct views may have no power to change into delight.

The attention of very young children may be drawn to the circumstances—that the common week-day labors are suspended on Sunday;—that the services demanded from domestics are less arduous and constant—that all classes of people are better and more neatly dressed—and thus a *difference* in this day from others be made observable at a very early age. In this connexion the restraint which is necessary might be easily introduced;—but I should not think *that* to be a '*proper restraint*' which would check the natural buoyancy and cheerfulness which so eminently distinguish children. Joy and gladness are the spontaneous offerings of childhood. The gifts of their creator, and like the song of the birds and the perfume of flowers, ascend acceptably to his throne. We are told that Christ blessed the little children that were brought to him, but we are not informed that these children had undergone any particular form of training to fit them for his benediction. We must not expect or desire that children should be or look wise beyond their years. 'How must you feel when you address God in prayer,' said a teacher to her pupils. 'Solemn,' answered twenty little voices, in all the different tones of lightness and indifference which might be expected. 'Yes, solemn'—she repeated—and she felt so—but the children did not. I would not give children a mechanical religion—a religion of words and looks. Children cannot comprehend solemnity, for it is induced by a sense of God's power and man's accountableness; neither of which is within the compass of a young child's mind. The objects bespeaking the power of God which solemnize the mind of man, almost unavoidably produce terror in children. It is far better to impress ideas of God's goodness, and constant love upon children; for *their* hearts are open to receive them and render a return of gratitude—that first of affections.

All boisterous play should be forbidden, and in place of it, more tranquil pleasures substituted—pleasures which would soon be associated with the day as belonging to it. Pictures are an endless source of delight to children and these should be furnished readily and suited to the capacities they are intended to fix and instruct. Accompany pictures by explanations, and a wide field is opened for pleasure and improvement, which should particularly distinguish Sunday.

Parents are so naturally the objects of their childrens love and observation—that it is very easy for them to secure the attention of their offspring, if they are interested to do it; and on Sunday parents should feel it particularly their duty to devote themselves to this object. They should spend much time in conversing familiary with their children, they should walk with them and read to them.

The discipline of a family may soon exert itself favorably on Sunday. Petulance, illtemper and selfishness should be discouraged at once. Sunday is a holy day, and should be a happy one; therefore every individual must strive to cultivate kind and pleasant feelings, that its tranquility may not be disturbed by the jarring of human passions. Have you poor or dependent neighbors? Children are generous and love to give. Make it then one of the pleasures of Sunday to exercise benevolence—to 'do good and communicate.'

It is no trifling task to 'train up a child in the way he should go.' It requires more than love, it calls for all the vigilance and patience and perseverance of Christian principle. But surely parents will not deem it time mispent, when reflecting on its importance, and remembering that there will come an hour when no excuse will avail them, if through their wilful neglect, their children have acquired no agreeable though hallowed associations with that day, which once in seven is consecrated to the worship and service of God and the commemoration of the Saviors' blessed resurrection.

[For the Christian Register.]

MISSIONARY AND DOMICILIARY VISITS.

Mr. Reed,—In a late number of the Christian Pioneer, which I have just received, a writer of a good article, called the 'Detector,' relates the following anecdote of a calvinistic missionary in Glasgow, in one of his domestic visits to a female in that city. As we have heard of similar visits and similar addresses among ourselves, I will give you the relation, with the writer's own reflexions.

After inquiries as to where the female attended, he attempted to frighten her, by calling Unitarianism "a damnable principle;"—by asserting, that if she did not turn, she would be damned, and that hell must necessarily be the portion of all those who held the same doctrines! On the woman expostulating with this Teacher of glad tidings—this proclaimer of the benevolence of the Gospel—that such language was unworthy of his calling, and at war with the example of the Saviour—that terror might keep some in the ranks of orthodoxy, and such dreadful denunciations alarm timid minds; but that it would have the contrary effect with any one who would not be bullied into the popular faith; the Missionary's ire was roused, and, in all the arrogance of the Vatican, he thundered out, "*You are a bad woman!*" To this outrage on decency, to say nothing of the violation of all religion, which it evidenced, the female replied simply, by asking the calumniator if he were a *good* man? Remembering his creed, his answer was, "I am not." On which she replied, "Then, in that respect, you admit we are equal." This silenced the Calvinist for a time; after which, he said he would take her out of hell if she would let him! To which she in substance said, she would bide where she was, for, believing her faith to be the truth of God, she would rather trust in the love of that God, whose mercy she had long enjoyed, than venture her futurity with him, whose conversation showed that his tender mercies were cruel.

I know not if these facts will be inserted

in the next Report of the Glasgow City Mission; but surely they ought to be known. I cannot but think there are subscribers who would scout this intrusion into the sanctuary of domestic life—this insulting mockery of sacred things. To carry religious instruction and consolation into the humble abodes of poverty, is, undoubtedly, a righteous undertaking; but if that object be merely assumed as a mask to cover an abominable inquisition, then ought it to be resolutely contended against, and thoroughly exposed.—What a heart-cheering contrast do the conduct and services of the excellent Dr. Tuckerman, of Boston, Massachusetts, exhibit, to the scenes I have now sketched. The readers of the Christian Pioneer know, I believe, that he has devoted himself, as "a Minister at large," to the wants and moral education of the labouring classes in that city. In page 146 of the 3d Vol. an extract is given from his Journal. The two missions manifest the benevolent and anti-social tendency of the two opposing systems of Unitarianism and Calvinism: the one preaching peace, the other damnation; the last bringing confusion, discord, and outrage into the dwellings of penury, and the first persuading to endurance of calamity, soothing the afflicted spirit, and enlightening the way of suffering widowhood, through the dark valley of the shadow of death."

[For the Christian Register.]

THE PERFECTION OF THE CHRISTIAN CHARACTER.

In their ideas of Christian perfection we find the greatest inconsistencies among the followers of the same Lord. On one side, we are told it consists in an abstract, disinterested love of God; while on the other hand, it is represented as only demanding a fervent and active love of men. One places it in excitement, and fervent and indiscriminating zeal; then, another will insist on no more than a formal compliance with the order and decencies of society. In this way we continually meet with inadequate and inconsistent conceptions of Christian duty and of Christian character. We see too much stress laid on particular qualities, and too much importance given to distinct rules; while other qualities and rules at least equally necessary, are overlooked or disregarded. But in the character of Christ there is nothing of this disproportion. No single virtue stands forth to throw into darkness all others. All is consistent. Each quality adds its strength and beauty to the rest, and contributes to form the full measure of an heavenly perfection. The unity and consistency of the Christian character, thus exhibited by our Saviour, when frequently contemplated, will guard us from taking the injunctions of the gospel either in an overstrained or a licentious meaning, and will teach us that we are to render our obedience, and to ask the favour of God, not by the acquisition of any particular quality, but by endeavouring after the consistent perfection of all; not by a narrow and restricted compliance with any single class of duties, but by the resolute and faithful performance of every one.

N. C. S.

OBITUARY.

MRS. CATHARINE ELIOT.

[*From Rev. Dr. Tuckerman's last Report.*]

I am not willing to close this report, without availing myself of the opportunity which it offers, to express to you my sense of the loss, which I, in common with many of the poor in our city, have sustained in the death of the late Mrs. Catharine Eliot; and of recording the respect, and gratitude, and affection, with which I shall not cease to remember her, as one of the best benefactors and supporters of my office, as a minister of the poor. I know that she has been a subject of the prayers of the poor, and that they have mourned for her death with the tears of a most unfeigned sorrow. But I am forbidden, not only by the dread which I know she ever had of ostentation in her charities, but even of being herself known in them, to say what I might of their variety, and their extent. But having lived in habits of friendship with her for nearly thirty years, and having acted as an almoner of her bounty in important cases, which I doubt not are known only to myself, long before I entered upon the ministry in which I am now engaged, I may at least be permitted to speak of her, in view of her benevolence, as an example at once of a disinterestedness, a simplicity, a judgment and a fidelity, not only most honorable to her own character, but I will even add, to the religion which formed it. I have but seldom had occasion to apply to her for the means of assisting others; for the necessity of this application has been superseded by her own deep interest in the wants and sufferings of others. But I have ever felt myself at liberty to go to her, as I could hardly to any other; and I not only never applied to her in vain, but never without giving to herself, apparently, as great pleasure in bestowing, as they for whom I solicited her kindness had in receiving it. She felt, as I fear that few feel, the responsibility that belongs to wealth. But she always gave with cautious discrimination, and a strong desire to secure the greatest amount of good. Thus did she lay up treasures in heaven, where I doubt not that she has found them, to be to herself an eternal possession. She was, in the best sense of the term, a Christian. Her heart went out in sympathy, and in efforts for others, peculiarly from the care and discipline which she maintained for personal improvement, as a disciple of Christ. I will only add, in reference to those under whose eye this notice may pass,

"Say, are ye sure his mercy will extend
To you so long a span? Alas, ye sigh!
Make then, while yet ye may, your God your friend,
And learn like her to live, like her to die."

SUMMARY.

A small paper entitled the 'Essayist,' from the press of Dutton & Wentworth, edited by G. W. Light, has recently appeared. It is intended as a channel for the essays of young writers. *Adv.*

The Unitarian Society in Bangor, Me., have invited the Rev. Mr. Hunton, of Canton, Mass., to become their pastor.

New-Jersey. The Governor of New-Jersey has appointed the tenth day of December next to be observed as a day of thaksgiving and prayer.

Virginia. The debates in the convention have of late been warm. The contested question is in regard to the basis of representation, which the Western counties contend should be determined by the white population, but the lowland counties contend that the whole population should come into the estimate. The vote stands 49 for the white basis, and 47 for the mixed. The 49 votes represent a population of 402,681; while that represented by the 47 in only 2S0,000.

Colonization Society. On the evening of the 21st ult. a meeting was held in Philadelphia, to attend to the subject of furnishing means to send out a vessel with emigrants to Liberia, this autumn. The sum of $2,500 has been obtained for that purpose.

Washington Monument. On Thursday 19th, the Colossal statue of Washington was raised to its intended place on the summit of the Monument to Washington, in the City of Baltimore. A military parade was ordered in honor of the occasion. This monument is by the Chisel of Causici.

The Cherokee Legislature, as a testimony of their 'gratitude and respect' to the author of the Essays on Indian affairs, signed 'William Penn,' and to insure a more extensive circulation of those Essays, have ordered them to be published in pamphlet form, both in the English and Cherokee Language.

Emigration to the West. A gentleman at the seat of government of Indiana, writes to Washington, that 6000 persons a week, for eight or ten weeks, had passed through Indianapolis for the Wabash.

Buenos Ayres. Papers to Sept. 22, have been received from this place. Affairs are tranquil there.—The President of the Bank had given his salary (6000) to schools and a female asylum.

Moravian Missions. It appears by recent returns, that the United Brethren have now 39 settlements, 192 missionaries, and 40,000 followers. Of these missions 21 are in the West Indies. The others are, 3 each among the South and North American Indians, 3 in Labrador, 4 in Greenland, 5 in South Africa, among the Hottentots, where the number of converts is 2414. Of their remaining followers, 35,629 are negroes of the West Indies.

From Europe. London papers to Oct. 21 have been received at this port, by the ship Boston.

Rumors are circulated, that the king of Spain has acknowledged the right of Miguel to the throne of Portugal.

Solemn thanksgivings were offered at St. Petersburgh, on the 4th Oct. on the occasion of peace. New honors have been conferred on the principal Russian Generals.

We extract the following statements in regard to the great rains that have fallen in different parts of Europe.

Calais and all the country in its vicinity were inundated on the 14th ult., in consequence of continual rains. The crops not gathered, it was presumed, would be lost, or much injured, even if the weather should be fine.

The villages of Misox and Calanka, in Switzerland have been nearly destroyed by an inundation of the rivers Moisa and Calancasca. Grono is almost wholly destroyed. At Rogoredo a river now flows in the place where the church of St. Sebastian and many fine habitations stood. At Cauco, the clergymen and parishioners assembled in the church, and gave up all hopes of being saved and recited the prayers for the dead. However, only one young man was drowned. This was in September.

Steam Engines. The following statement, from one of the public papers of the number of Steam Engines, and estimate of their power, in the manufacturing district of Lancashire, England, will enable us to form some notion of the great revolution which this wonderful agent has already effected in the affairs of the world.

There are at the present day, in the single county of Lancashire, 1548 steam engines, whose aggregate power is estimated at thnt of 31,394 horses. Manchester possesses 300; Bolton 83; Oldham 96; Liverpool 73; estimated at a power of 1000 horses; and 79 steam boats, whose power is equal to that of 3931 horses, St. Helens 63; Stockport 67; and Rochdale 57.

Of this power of 31,394 horses, that of 20,000 is employed in the spinning of cotton. The power of each horse, aided by machinery, produces as much thread as could have been prepared without a machine by 10,066 persons, 50 years since; so that the quantity of cotton which can be spun by the aid of steam, in Lancashire alone, is as considerable as that which 21,321,000 persons could spin with the spindle and distaff, a number of persons greater than that of the population of England and Ireland united.

Steam Carriage.—A series of interesting experiments were made on Saturday week, on the Clapham road, with Anderson and James' patent steam carriage. It performed two miles and a half, at the rate of fifteen miles an hour; and it is supposed, had it been on a railroad, it would have gone three times as fast as any of the vehicles tried on the Liverpool and Manchester railroad.—*London paper.*

Arrangements have been made, says a London paper, for stationing a larger military force than usual on the Ionian Islands and at Malta, as a precautionary measure, until affairs in the East assume a more settled aspect.

Mr. O'Connell, the great Irish Catholic statesman, has declared himself against the French Liberals, considering them opponents to Christianity, and persecutors of the Catholic clergy.

Mr. James Hamilton, author of the Hamiltonian system of teaching died at Dublin on the 15th ult.

From France. Havre papers to Oct. 24th have been received at Newport, R. I. The contest of the officers of government is still carried on against those who were active in showing respect to Lafayette, in his late tour through a part of France.

Count Villeneuve died at Calais, on the 13th ult.

Palestine.—We stated last week, the report of a purchase of the sovereignty of Jerusalem, and the territory of ancient Palestine, by Baron Rothschild. The following is given in the papers, as an extract of a letter from Smyrna.

The confidence of the children of Israel in the words of the Prophet has not been in vain; the temple of Solomon will be restored in all its splendor. Baron Rothschild, who was accused of having gone to Rome to abjure the faith of his fathers, has merely passed through that city on his way to Constantinople, where he is about to negotiate a loan with the Porte. It is stated, on good authority, that Baron Rothschild has engaged to furnish to the Sultan the enormous sum of 350,000,000 piastres, at three instalments, without interest, on condition of the Sultan's engaging, for himself and his successors, to yield to Baron Rothschild forever, the sovereignty of Jerusalem, and the territory of ancient Palestine, which was occupied by the twelve tribes. The Baron's intention is, to grant to the rich Israelites who are scattered about in various parts of the world, portions of that fine country, where he proposes to establish seignories, and to give them, as far as possible, their ancient and sacred laws.

Thus the descendants of the Hebrews will at length have a country, and every friend of humanity must rejoice at the happy event. The poor Jews will cease to be the victims of oppression and injustice. Glory to the great Baron Rothschild, who makes so noble a use of his ingots.

A little army being judged necessary for the restored kingkom, measures have been taken for recruiting it out of the wrecks of the Jewish battalion raised in Holland by Louis Bonaparte. All the Israelites who were employed in the various departments of the Dutch administration, are to obtain superior posts under the Government of Jerusalem, and the expenses of their journey to be paid in advance.

From the Liverpool Mercury, of Oct. 9.

Trial of the Locomotive Carriages on the Railway.

Our readers are aware that a few months ago a premium of £500 was offered by the Directors of the Liverpool and Manchester Railway Company, for the Locomotive carriage of the best construction, and combining in the highest degree the advantages of velocity and draught. On Tuesday last, the experiments to ascertain the merits of different carriages which have been entered for the prize were commenced, and they have been since continued daily, in order to ascertain, satisfactorily, their different merits. The spot chosen for the experiments was a portion of the railroad, near Rainhill, about ten miles from Liverpool, which is on a perfect level, and is, therefore, admirably adapted for the purpose.

The following gentlemen were the umpires or judges: J. M. Rastrick, Esq. of Stourbridge; N. Wood, Esq. of Killingworth, and J. Kennedy, Esq. of Manchester. There were also several gentlemen from different parts of the kingdom, eminent for their scientific and mechanical knowledge, on the ground. The following is a description of the carriages:

No. 1.—Messrs. Braithwaite and Erickson, of London: "The Novelty;" copper and blue; weight 2 tons, 15 cwt.
2.—Mr. Ackworth, of Darlington: "The Sans Pareil;" green, yellow, and black; weight 4 tons, 8 cwt. and 2 qr.
3.—Mr. Robert Stephenson, New-Castle-upon-Tyne; "The Rocket;" yellow and black, white chimney, weight 4 tons, 3 cwt.
4.—Mr. Brandreth, of Liverpool; "The Cycloped;" weight 3 tons, worked by 2 horses.
5.—Mr. Burstall, Edinburgh; "The Perseverance;" red wheels; weight 2 tons, 17 cwt.

Of these the four first were exhibited during the day; but Mr. Burstall's did not make its appearance, as it was unfortunately thrown off the wagon on which it was conveyed to the scene of action, and exprienced some injury in the fall. The following account of the running on the first day, we take from the Courier of Wednesday:

"The locomotive carriages attracted, of course, the attention of every individual on the ground.—They ran up and down the road during the forenoon, more for amusement than experiment, surprising and even startling the unscientific beholders, by the amazing velocity with which they moved along the rails. Mr. Robert Stephenson's carriage attracted the most attention during the early part of the afternoon. It ran, without any weight being attached to it, at the rate of 24 miles in the hour, shooting past the spectators with amazing velocity, emitting very little smoke but dropping red hot cinders as it proceeded. Cars containing stones then were attached to it, weighing together with its own weight, upwards of 17 tons preparatory to the trial of its speed being made. The precise distance between the point of starting, at or near the weighing shed, to the point of returning was 1¾ miles; but, in the adjudication of distances, we are given to understand the judge allowed a furlong at each end for the acquirement and abatement of speed. The observations we record apply however to the whole distance.—With a load of 12 1-2 tons gross, the Rocket travelled the above space of 1¾ mile, four times forward and backward, equal to fourteen miles, in the space of 75 minutes, exclusive of stoppages; but including the stoppages, the average rate was 10 1-2 miles per hour. But in the fifth course the rate of speed, with a load, augmented by passengers until equal to 13 tons, was full 15 miles per hour.

"Mr. Ackworth, of Darlington, ran his carriage along the course during the day; but no trial of his speed with weights took place yesterday.

"Mr. Winan's machine, worked by two men, and carrying six passengers, was also on the ground. It moved with no great velocity, compared to the locomotive steam carriages, but with considerable speed considering that it was put in motion by human power. One of its wheels was, we believe, slightly damaged, in the course of the afternoon, by Mr. Ackworth's locomotive steam carriage.

"Mr. Brandreth's horse-power locomotive engine exhibited, not in the way of competition, but as exercise. About fifty persons clung round the wagons, giving a gross weight, with the machine, of about five tons, and with this weight the horses (themselves moving scarcely one mile and a quarter an hour) propelled the wagons and load exactly at the rate of 5 miles an hour. This could scarcely be called a fair trial of the ingenious inventor's machine, nor was it as such considered by the judges; and on the supposition that before our next number this machine will be put in more effective motion, we will not make any comments on an exhibition which was not intended as a conclusive experiment.

"The engine of Messrs. Braithwaite & Erickson, of London, was universally allowed to exhibit, in appearance and compactness, the *beau ideal* of a locomotive engine. Its performance, while exercising without a load, was most astonishing; passing over a space of 2 3-4 miles in seven minutes and a quarter, including a stoppage. With this delay its rate of speed was about 23 miles in an hour. While running, the progress was upwards of 28 miles an hour. Owing to a variety of circumstances, this engine was prevented from being ready to start with a load until a late hour, when, at the request of the Directors, its exhibition was postponed until this day. The velocity at which it moved surprised and amazed every beholder. It seemed, indeed, to fly, presenting one of the most sublime spectacles of human ingenuity and human daring the world ever beheld. It actually made one giddy to look at it, and filled thousands with lively fears for the safety of the individuals who were on it, and who seemed not to run along the earth, but to fly, as it were, on the 'wings of the wind.' It was a most sublime sight: a sight, indeed, which the individuals who beheld it will not soon forget."

Experiments on Wednesday.—We have just heard that there was an experiment made on Wednesday, with the carriage of Messrs. Braithwaite and Erickson, preparatory to the grand trial which is to be made on Saturday. The carriage is said to have travelled at the rate of 25 miles in the hour, with three times its own weight. In consequence of the bursting of the bellows of one of the engines, the commencement of the contest was postponed to yesterday.

Further experiments on the Rail Road.

Thursday.—The powers of Mr. Stephenson's carriage, the Rocket, were this day put to the test in the performance of a journey of seventy miles, with loaded wagons attached to it. This we are informed, was done at the average rate of eleven miles in the hour, including stoppages, and the same lost after stopping to return, before the recovery of the general speed. On one occasion the distance of thirteen miles was performed within the hour.

MARRIAGES.

In this city, Mr. Bernard Atherton to Miss Sarah Robinson. Mr. Alexander H. Clapp to Miss Elisabeth Merchant, of Newburyport.

In Hingham, by the Rev. Mr. Richardson, Mr. Hawkes Jacob to Miss Nancy Sprague.

In Springfield, Mr. John Allen to Miss Eleanor Hale.

In Eastham, Master Harvey Snow to Miss Thankful Y. Knowles, both aged about 17.

In Portsmouth, Capt. William Parker to Miss Sarah Lane Wentworth. Mr. Henry B. Mullen to Miss Julia Dearborn.

In Kingston, N. Y. Samuel Curtis, Junior Editor of the Columbian Republican, to Miss Sarah Maria Marten.

DEATHS.

In this city, Irving, youngest son of Mr. George M. and Mrs. Mary D. Gibbens, aged 18 months. Mrs. Elizabeth Huchinson, aged 35. Mr. John Hogan, aged 62.

In Lynn, Mr. John L. Johnson, aged 63.

In Hingham, Lydia L. Loring, daughter of Mr. Pyam Loring, aged 4 years. An infant child of Morgan L. Gerry. Sally Sprague, wife of Mr. Martin S., 2d, aged 30,

In Bridgewater, Martha, widow of Capt. Isaac Harlow, aged 80.

In West Newbury, Mrs. Patty Whittier, aged 82, widow of John Whittier.

In Stowington, Rev. Ira Hart, aged 50.

In Franklin, widow Nanny Sloane, formerly of Stoughton, aged 69.

NOTICE.

BOSTON Society for the Diffusion of Useful Knowledge. The subscribers to this Society being already more than sufficient to fill the Hall of the Atheneum, and applications being daily made for Tickets, notice is hereby given that arrangements have been made with the gentlemen to repeat the Lectures on each succeeding evening (Saturday evening) PROVIDED a sufficient number of new subscribers be added before this day noon.

Persons desirous of attending, may procure Tickets at the Bookstore of Messrs. Carter & Hendee, corner of Washington and School-streets.

The price of Tickets will be as before advertised; $2 for adults, $1 for minors.

The Lectures will be given by the following gentlemen;—

DR. WALTER CHANNING,
HON. ALEXANDER H. EVERETT,
DR. FRANCIS LIEBER,
REV. ALONZO POTTER,
DR. JOHN PARK,
DR. CHANDLER ROBBINS,
HON. WILLIAM SULLIVAN,
HON. JOHN PICKERING,

By direction of the Managers.
H. ROBINSON, *Rec. Sec'y.*
3t. Nov. 28.

AMERICAN UNITARIAN ASSOCIATION AND CHRISTIAN EXAMINER.

THE General Agents of the American Unitarian Association and Publishers of the Christian Examiner, would respectfully give notice, that Messrs. E. L. CAREY and A. HART, have been appointed agents for the sale of Tracts, and receiving subscriptions for the Examiner in *Philadelphia*.

Mr. D. FENTON is also appointed agent for the same works in *Trenton*, N. J. Nov. 21.

GRIESBACH'S NEW TESTAMENT.

FOR Sale by L. C. BOWLES, corner of Washington and School Streets, 'The New Testament, in the Common Version, conformed to *Griesbach's Standard Greek Text.*' For a Review and Notice of this work, see Christian Examiner, No. 3 and 4, New Series—from which we make the following extracts;—

'Why should not individuals, who wish to purchase copies of the New Testament for themselves or families, ask for the amended, instead of the common version? Will they not prefer a correct to an incorrect text? Do they wish to read for scripture what in all human probability is not scripture?

'If these various and simple means were pursued, would not the amended English Testament be gradually introduced, and become itself the common one?'

'This edition of the New Testament we stated to be *undoubtedly* more correct, more conformed to the original, than our common editions. On this point we speak strongly, because we wish to call to it the attention of Bible Societies, and of all conscientious Christians. To such we say,—Here is a translation, undoubtedly more faithful to the original than that in common use. You have here in greater purity what Jesus Christ said, and what his apostles wrote; and if so you are bound by your allegiance to Christ to substitute this for the common translation.'

ATHENEUM—THIRD SERIES.

JUST published by JOHN COTTON, 184 Washington Street "*The Atheneum, or Spirit of the English Magazines,*" No. 4—Vol. III. for November 15, 1829.

CONTENTS.

A Matter of Moonshine; The Orange; An Evening in Furness Abbey.—By Professor Wilson: On the Character of Washington; Castle Building; The Welcome to Death.—By Mrs. Hemans; The Death of a Negro Chief; The Epping Hunt.—By Thomas Hood, Esq.; The Borderers.—By the Author of 'The Spy'; My Red Jacket; Peculiar Gait of the Christians; Men and Manners in Orkney; The Greek Sailor's Song; The Last Lay of an Invalid; To a Lady weeping.—By Professor Carlyle; Turley, the German Organ Builder.

The Gatherer;—The Morea; Shaving in the South Sea Islands; Chess Playing in Holland; Frozen Fish Reanimated; Velocity of Sound per Second; Friction of Screws and Screw Presses; Silk Worms; To Prevent Milk turning Sour; Steam Engines; Literary Notices. Nov. 21.

TYPE FOR SALE—CHEAP.

FOR SALE at this Office 200 lbs. of *Long Primer* and 130 of *Bourgeois*, at one shilling per pound—being the type on which this paper is now printed.

Also, 160 lbs. *Pica*, very little worn—at 25 cents per pound—if applied for within two or three weeks. Nov. 21.

AMERICAN UNITARIAN ASSCIATION.

THE General Agents of the A. U. A. give notice that they have appointed Mr. A. S. BECKWITH, in Providence, R. I. agent, for the sale of Tracts published by the Association. Persons wishing to obtain numbers or sets can obtain at his Bookstore, No. 19 Market-street, Oct. 31.

NEW ENGLAND ANTI-MASONIC ALMANACK FOR 1830.

JUST published and for sale by JOHN MARSH, No 96 and 98 State street, the "*New England Anti-Masonic Almanack for* 1830," containing besides the astronomical calculations, &c.—much original and miscellaneous matter—embellished with a frontispiece representing a candidate receiving his obligations,—Also several *Cuts* illustrative of the Masonic *Grips, Pass-Grips, Signs, &c.* epi8m Sept. 26.

ANTEDILUVIAN ANTIQUITIES.

THIS day published by MUNROE & FRANCIS, '*Antediluvian Antiquities,*' translated by an American Traveller in the East. Vol. 1. Price one dollar.

Advertisement by the Author.

'The Translator, renouncing all remuneration for his labor, for the use of a large sum of money advanced for the publication, and for his personal expenses, authorizes Messrs. Munroe & Francis to distribute the entire profits of the sale among "Dorcas Societies and other charities" which are superintended by ladies, in Boston and its vicinity, as a *mite* for the relief of the poor from the "three Giants, Winter, Old Age, and Poverty."

'It is is intended that the second volume shall be published on the next "May-day of the Muses." It is postponed till next spring, that it may be embellished with beautiful engravings of antediluvian scenery. Two volumes of this work, and one of "Vicissitudes of Life, Letters, and the Age," *may* appear, if *called for by the public voice*, in all the year 1830.

'Should the name of the author become public, these works will be suspended. But the confidence of the "Translator" of the one, and the "Author" of the other, in the honor and the caution of his classical friends, equal if possible to his respect and esteem for them, remains unabated.' Nov. 7.

CHRISTIAN TEACHER'S MANUAL.

JUST published by L. C. BOWLES, corner of Washington and School-streets, (entrance 2nd door from Washington-street,) "*The Christian Teacher's Manual*; designed for Families and Sunday Schools." For November, 1829.

CONTENTS.

Upon the use of Authority or Reason in Religious Instruction; Observations on the Expediency of permitting children to attend Public Worship with Adults; Paul Endman's Feast; Dialogue; Poetry.
Nov. 14.

INSTRUCTION.

J. A. PERRY would inform her friends and the public, that she intends to continue her school through the Winter. A term of 16 weeks will commence on Monday the 30th inst. Literary and Ornamental Branches taught as usual. The French Language also, if required.

Price of tuition for the term, from $3 to 5. Board 1,50 per week.

References.
REV. DANIEL HUNTINGTON, REV. JOHN GOLSBURY, ELIAB WHITMAN, ESQ., } *N. Bridgewater.*
MR. DANIEL NOYES, *Boston.*

North Bridgewater, Nov. 6th 1829.

AMERICAN CHARACTER.

THE Subscribers have just published 'Sketches of American Character,' by Mrs. SARAH J. HALE, author of 'Northwood,' &c.

'The genius of my country shall arise,
A cedar towering o'er the wilderness,
Wafting its native incense through the skies.'
Byron.

These Sketches consist of 12 Tales, illustrative of American characters, habits and manners, comprised in a neat volume of 300 pages. A liberal discount made to the trade.

'They are written in a chaste though familiar style and the purity of the principles they are intended to inculcate is one of the peculiar characteristics of the book. It may safely be recommended to the perusal of young persons,—which is more than can be said of the productions that freqaently find their way to the hands of the junior members of families, carrying a poison to the heart, the influence of which may have an important effect upon the morals.'—*Galaxy.*

PUTNAM & HUNT,
41 Washington Street.

THIS DAY PUBLISHED, by GRAY & BOWEN, at the Depository of the American Unitarian Association, corner of Washington and School Streets,

'Unitarian Christianity free from Objectionable Extremes.' By Samuel Gilman. Being Tract No. 29 of the First Series.

—ALSO—

Dr. Tuckerman's 'Second Semiannual Report of the Third Year of his service as a Minister at Large in Boston.'

☞ Subscribers, Auxiliary Societies, &c. can be supplied by sending to the Depository. Nov. 14.

SINS OF THE TONGUE.

JUST published by L. C. BOWLES, corner of Washington and School Streets, and for sale at the Bookstores, a Discourse on the Sins of the Tongue, by ALEXANDER YOUNG, Minister of the Church on Church Green. *Second Edition.*

'I must confess I am so wonderfully charmed with the music of this little instrument, that I would by no means discourage it. All that I aim at is, to cure it of several dissgreeable notes, and in particular of those little jarings and dissonances which arise from anger, censoriousness, and gossipping. In short, I would always have it tuned by good nature, truth, discretion and sincerity.'—*Addison.* Oct. 31.

FREE MASONRY.

JUST published, and for sale by JOHN MARSH, 96 & 98 State-street, 'A letter on Speculative Free Masonry, by *Charles Pinckney Sumner, Esq.*, Sheriff of Suffolk County, in answer to a letter addressed to him on that subject, by the Suffolk Committee.
6tis. Oct. 31.

DISTRICT OF MASSACHUSETTS, *to wit.*

District Clerk's Office.

BE IT REMEMBERED, that on the twenty-fourth day of October, A. D. 1829, in the fifty-fourth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said district, has deposited in this office the title of a book, the right whereof he claims as proprietor in the words following, *to wit:*

'Peter Parley's Winter Evening Tales.'

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled, 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS,

Clerk of the District of Massachusetts.

UNITARIAN ADVOCATE.

THIS day published, by LEONARD C. BOWLES, corner of Washington and School Streets, "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* For November, 1829.

CONTENTS.

Interview of the Saviour with the Woman of Samaria; Vindication of God's emphatic approval of David; The Apostle Peter a Unitarian; Life of Prayer; Inquiry of the terrified Jailer of Philippi. 'A Man's life consisteth not in abundance of the things that he possesseth;' Autumn winds. Nov. 7.

COPARTNERSHIP.

THE subscribers respectfully give notice, that they have formed a copartnership in Boston, under the firm of GRAY & BOWEN; and will be happy to attend to any orders in their line which may be entrusted to them.

Their place of business is the room over No. 135 Washington-street, corner of School-street.

FREDERICK T. GRAY.
CHARLES BOWEN.

Refer to the following Gentlemen.
Mr. Jared Sparks,
Hon Edward Everett,
Hon. Nathan Hale,
John Gray, Esq.

SELECTED POETRY.

SILENT WORSHIP.

By J. G. Whittier.

The morning was a summer one---the boughs
Of the green trees were lifted in the wind.---
The soft south wind, that wandered over earth,
Touching the long grass and the quiet streams
With a light wing, as fearing to disturb
The sanctity of worship.

One by one,
The multitude had gathered, in the deep
And bowing sense of man's unworthiness.
Slowly and quietly they came---the young,
And the gray man,---the modest glancing girl,
And the staid gravity of riper years,
Like noiseless shadows, stealing to their seats
As the last footstep passed away, the breeze,
With its light tones, was audible alone,
Stirring the willows which o'erhung the dead,
And whispering to the grave-stones.

Motionless,
That congregation worshipped. Silence lay,
Like a strange presence, on the very heart,
Which gathering nothing from the outward world
Of sight, or sound, or any thing which makes
Man's sacrifice a mockery, had turned
Deeply upon itself. The human heart
Hath a most complex fashioning. The ties
Which bind it to the circumstance of earth,
And its strange yearning for a happiness,
Drawn from material mockeries, are strong
As the soul's master passion. It would gain
Its elements of happines and love
From natural creations, and contrive
To blend the heartless vanities of man
With the pure fountain of religious truth.

* * * * * * * *

Human pride
And vanity, are things to be cast off,
Like an unseemly garment, from the heart
That boweth unto God, and giveth up
Its stubborn will and earthward tendencies,
For the mild teachings and deep solaces
Of the all quickning Spirit; and the light
Which cometh unto all---a living beam---
An emanation from the Eternal Mind,
Hath a more blessed influence on the heart
That turneth from the world, and gathers in
Its wandering affections and subdues
Its vehemence of passion, and in meek
And chastened reverence, awaits the time
Of Him, who bids the worshipper *be still,*
And knows that He is God.

THE VOICE OF WINTER.

I come---my breath is on the blast!
A wreath of clouds is o'er me;
And the loveliest flowers on earth, as I pass'd,
Have withered and shrunk before me.
I have found the earth in its richest bloom,
I come to gather its pride to the tomb;
I have found it all with joy elate,
I come to make it desolate.

The leaves of the trees are rustling and gay,
The sheen of the rivers is bright as the spring,
I will blow those rustling leaves away,
I will stop the streamlets murmuring;
I will strip of its robe the towering oak,
Its roots shall be torn, and its limbs be broke;
I will howl through the waste, and the wild beasts there
At the sound of my voice shall shrink to their lair.

The eagle shall close her soaring wing,
And seek her nest on the eyrie high;
And every songster cease to sing,
At the sound of my ominous rushing by!
I will bow to the dust the gayest flowers,
And strip of their pride the fairest bowers;
I will clothe the earth in white as I come—
The winding sheet of her wintry tomb.

MISCELLANEOUS SELECTIONS.

ERRORS OR DEFECTS IN RECENT TRANSLATIONS OF THE SCRIPTURES.

In our last and some preceding papers we laid before our readers some exposures, recently made by a learned clergyman in Bengal of the errors of some of the late translations of the Scriptures in India; and of the ignorance, carelessness, or perversion, chargeable upon those engaged in them. Upon this subject, of so serious importance, we deem it the duty of all Christians to inquire, and, if truth and opportunity invite, to aid in obtaining a remedy.

It will be remembered that about six years since, the Rev. Prof. Ware, of Cambridge, 'at the request of several Unitarian gentlemen, with whom he was associated,' proposed to Mr. Adam of Calcutta, then a Unitarian minister in that place, several questions, embracing a variety of subjects on the state and prospects of Christianity in India; and among them was the following.

'*Are any of the causes of failure of such a nature that it may be in the power of Unitarian Christians to remove them?*'

As the valuable pamphlet, containing these questions and answers may not be in the hands of all our readers, we extract Mr. Adam's reply to the above question; by which it may be readily seen how many and fruitful are the sources of the errors, to which we have referred; and that they may still remain.

'*Are any of the causes of failure of such a nature that it may be in the power of Unitarian Christians to remove them?*'

Under this query, I propose to enumerate some particulars relating both to the plans the missionaries have formed, and the principles on which they have acted, that appear, in a greater or less degree, to have vitiated their labors, and retarded their success. Some of the errors that have been committed, Unitarian missionaries, as such, will endeavor to avoid; others are of such a nature that missionaries of all denominations will probable alike perceive them; and of others there is little danger of a repetition after the first example.

The choice of missionaries has been sometimes very injudicious. Persons have been sent to India in this capacity, little qualified by their previous habits to acquire a foreign language, and by their acquirements to command the respect or answer the objections of gainsayers; while others, both descendants of Europeans and natives of the country, have been employed by the missionaries as preachers, whose chief recommendation appeared to be a zeal which could be excited or allayed with equal ease. It is evident that this must do great injury to the cause of Christianity, as the character of its professors and especially of its teachers is frequently the only criterion employed to judge of the religion itself. I am very far, however, from including within the scope of this remark all who have been employed in preaching the gospel in this country; some of whom are possessed of attainments that do equal honor to themselves and the cause to which they have devoted them.

The numerous secular eagagements and pursuits of the missionaries have not only taken away their attention, in a great measures, from their proper work, but have also been the sources of much envy and contention among themselves, as well as reproach and scandal among others, both Europeans and natives. Under this denomination I do not include the contributions which some of the missionaries have made to science and literature, but only those employments and speculations in which they engage principally or solely for the sake of pecuniary profit. To these they have in most, although not in all, cases been impelled by the circumstances under which they have been sent to this country. The conductors of missionary societies, from a false view of things, are desirous of sending forth as many missionaries as their funds can possibly support, and with this view, they allow only very small salaries to those whom they employ. Missionaries, however, are not angels, but men; and when they have wives and children, they think and act as husbands and fathers ought to do. They endeavor in some way, as little repugnant as possible to their proper calling, to provide for their own respectability in society, for the education of their children, and for the maintenance of their surviving widows; and it cannot appear surprising, when once they have commenced such a course, that even missionaries sometimes do not know precisely where to stop.

PREACHING, PREACHERS, &c.

The following extract is in conclusion of the article which we gave last week from the Monthly Repository, on the same subject.

I have said that the Christian minister has a part to act. I wish that this truth was more considered than it is, and that ministers would not be either afraid or ashamed to regard themselves in the capacity of actors, and actors too in the highest and most honorable of characters; and that they would think a little more, not only of the sentiments they have to deliver, but also of the manner in which these sentiments are to proceed from their mouths. I would have them consider, that the great object for which they mount the pulpit is to produce a most important effect, and that there are certain means by which alone that effect can be produced, It is not often that a valuable moral impression is produced by the skill of the rhetorical artist in a formal and dry discourse; while the homely language of the extemporaneous speaker, who is warmed by his subject and speaks from the dictates of his heart, provided only that he observe a moderation and a chastity in his language, is always gratifying to the audience, and will sooner carry conviction to the heart.

There have been amongst the English Dissenters a few instances of eloquent preachers; but none, I believe, in which they have not obtained their celebrity by other means than by the stiff rules of a college. Of Dr. Foster I can say nothing from personal knowledge. I knew something of Dr. Fordyce; both men greatly celebrated in their day. I believe the cause of their popularity might be found in a happy art of delivering their addresses well, and giving them an interest which was strictly their own. The most distinguished character which the present generation of Dissenters has known as a preacher was Mr. Fawcett, who was many years morning preacher to the society at Walthamstow, where he resided, and who delivered a Sunday evening lecture during the winter season at the Old Jewry. His eloquence was of a rare and striking kind. Not only Dissenters of all classes, but Churchmen of the highest rank, and some of the leading dramatic characters of the day, were his hearers. Mrs. Siddons and her brothers were frequent attenders on his evening services. But Mr. Fawcett, of Walthamstow, in the morning, was a very different man from Mr. Fawcett, of the Old Jewry, in the evening: a manifest proof that his great excellence was assumed, and therefore that it was acquired by art. He may have had a natural aptitude of speeeh and gracefulness of manners: but it is well known that he improved these by great care. When he was a student at Daventry, he was so impressed with the importance of manner to a public speaker, that he formed the resolution, after the example of Demosthenes, to acquire a correct one at any cost. Upon Burrow Hill he expended his powers of youthful elocution; and often have the cowherds and the company that were walking on its delightful sod, stopped to listen with surprise indeed, but also with pleasure, to his eloquent addresses to the thorn bushes and the fern that grew thick around him. "Surely that man is out of his head," was no uncommon exclamation, on hearing his vociferation and seeing the wildness of his gestures. But thus he acquired the power of charming the largest and most genteel London audience that ever assembled in a Dissenting place of worship. Nor can one doubt that the oddest ideas would have been also formed of the Athenian orator, had he been seen in his cellar, with his face half shaven, practising before his large glass, by the light of his lamp, and a sharp pointed sword hanging over his shoulders. These were both the pupils of art, and both obtained a merit of the highest kind.

But the late Hugh Worthington, of Salter's Hall; was perhaps the most extraordinary of the pulpit orators that England has known; with no superior stock of knowledge and far from a happy knack of getting up a sermon, he possessed the art of riveting the attention and pleasing even those who went to criticise. Never shall I forget his upright posture, his piercing eye, his bold and decisive tone, his pointed finger, the interest he gave to what he delivered, and the entire nothingness of what he often said.—He retained his popularity to the very last; and if he had held religious opinions which were decided and clear, and had conceived it to be of importance to defend them, he would have been a valuable champion, and his popularity would have acquired a farther celebrity from his decision. There was one part of his plan which may be recommended to young preachers, and without much difficulty might be followed by them. When he was drawing towards the close of his discourse, he usually shut his book, and went on for a few minutes, the book in his hand, either *extempore* or *memoriter*, I cannot say which, and thus by an energetic conclusion, added weight to what he had already delivered.

RELIGION IN THE EAST.

We gave, last week, an extract from a speech of J. S. Buckingham, Esq., the celebrated traveller, at a late meeting of a Bible Society in England. In that extract he spoke of Egypt, Palestine and Persia. In the one we now give from the same speech, he furnishes an account of some of the superstitious practices of India.

Though some of the leading topics may be familiar to our readers, yet they will probably perceive some circumstances of aggravation, which were before unknown to them, and which can but excite their astonishment and indignation at the unprincipled rapacity of the 'Company' which has thus far been permitted to govern that extensive but ill-fated country.

From Persia I proceeded to India, and there I remained as a resident for several years. It might be expected that in a country so long under our dominion as that had been, the same backwardness with respect to the spread of truth and sound religion would not have been observed; but I regret to say, that while in India the reign of superstition is more widely spread, and more terrible in its degrading effects, than in any of the countries I have yet mentioned, the obstacles thrown in the way of those who are impatient to substitute a better order of things, are quite as great as in either of them. Let me mention only one or two of the revolting practices which their superstition engendered, and still upholds; and you will then see what a vast field a hundred millions of beings so immersed in darkness must afford for Christian benevolence and reformation.

The most popularly known of those Indian rites is that of the burning of Hindoo widows on the funeral piles of their husbands. To such a frightful extent is this carried, that in the course of ten years, according to a Parliamentary Report made on this subject, nearly seven thousand Indian widows were burnt alive! Even if the practice were undoubtly enjoined by their sacred books, and were always performed voluntarily, there is something in it so revolting to humanity that it ought not to be permitted; but it rests upon very doubtful authority, even in their own writings; one of the most learned of the Brahmins having written several works to shew that the practice is at least optional, and of comparitively recent date; and in by far the greater number of cases, it is not voluntary, the parties being drugged with opiates, deluded by priests, and terrified by threats, into compliance. In addition to this, they are frequently bound down with cords and ligatures to the funeral pile, so that their escape would be impossible, however much they might desire it; and in some few instances in which the parties have been unbound, and have leaped off the pile as soon as the flames began to envelope their slender frames, they have been most inhumanly seized by the fanatic bystanders and flung back again into the flames, with their scorched and mangled limbs dropping off from their bodies, thus expiring amidst the most horrid and protracted tortures that the human imagination can conceive. And all this, under the sanction, by the authority, and with the countenance and protection, of a government calling itself Christian, that of the East India Company.

What appears to me to add greatly to the horror of this diabolical sacrifice, is the consideration that it puts out of existence those who are most worthy to live;—as, whatever there may be of voluntary submission to this rite on the part of those who are its victims, must spring from one of these motives; either, first, the devotional motive, or a willingness to offer up life and all that can endear it, rather than forfeit the hope of future happiness, or incur the displeasure of the Supreme Being—which, though their faith be grounded in error, they may most sincerely believe, and act upon in the way they think most conducive to that end:—or, Secondly, the domestic motive, an extreme attachment to the object of their affections, and an unwillingness to survive him who was not merely their husband and protector, but their best and only friend:—or, Thirdly, the social motive—or an abhorrence of living in a society without the full participation in its honors and enjoyments, and an unwillingness to have their lives prolonged, if they could only live as outcasts, repudiated by their relatives and families, and despised even by strangers as well as friends. These appear to me to be the only conceivable motives of such a submission to suffering on the part of the unfortunate, but still amiable and interesting windows of the East. And yet, surely, these are motives which do them honor, and which prove what excellent materials must exist in a society capable of producing such instances of self devotion, for the construction of a better and happier community.

The other abominable rite of which I shall now speak, (for I confine myself to the two prominent ones, although there are a hundred that might be detailed,) is the Pilgrimage to Juggernaut. This is the name of an idol which is worshipped at a place called Pooree, on the sea-coast of Orissa, between Madras and Bengal, and to whose shrine pilgrimages are made from different parts of India. The lives annually sacrificed to this monstrous idol surpass all credibility; but it may be sufficient to say that the approach to the temple is indicated, for fifty miles on all sides round, by the mangled and decayed carcasses of those who have perished as his victims. Will it be believed that the East India Company make these horrid and revolting rites a source of pecuniary profit to themslves? Nay more—they receive all the immense revenues arising from fees and tribute paid to the idol, themselves defraying the costs of his maintenance, providing him with meat and drink and clothing, and keeping up an establisment of courtezans and prostitutes, for the service of the priests! There is besides a body of pilgrim-hunters, under the name of Pundas and Purharees, whose especial business it is to go abroad all over the country, and traverse it in every direction, in search of pilgrims, for the purpose of bringing them in companies to Juggernaut. These pilgrim-hunters are actually paid, at a fixed rate per head, for every fresh victim they can bring! They accordingly extend their excursions for hundreds of miles from the bloody and revolting scene; and, wherever they find a man who has a sufficient sum of money in his possession, the hard earnings, perhaps, of years of industry and frugality, they seize on him as their victim, persuade him to leave his wife and family, and go on pilgrimage to Juggernaut. He quits his home with the promise, herhaps, of a speedy return; but, alas! the hour for his recrossing the threshold of his cottage never arrives. He is led, by these delusive guides, to the idol and his car. In the expense of his journey, in fees, and in the premium, or head-money, every farthing will be exhausted; he enters the Temple, joins in the horrid din of its filthy and brutal uproar, comes out of it naked and pennyless, and, before three days are passed over his head, perishes for want, in the very precincts of the Temple, where thousands are annually expended in the grossest sensualities! and the whole plain, for fifty miles round in every direction, is literally whitened with the bones of the victims thus offered up as sacrifices to this most monstrous of all superstitions.

These things are so extraordinary, as well as so revolting, that I should have almost hesitated to put my own reputation for veracity in jeopardy, by even alluding to them at all, were I not speaking under the sanction of the highest and most unquestionable authorities.

RUINS OF BABYLON.

Mr. Buckingham, from whose speech we have given the extract, which precedes this article and who, in his travels in the East, visited the site of the ancient Babylon, thus discribes the ruins of that vast city.

Very few antiquities are now discernable, two towns, Clesiphon and Saleuca, having been built with bricks taken from the ruins of Babylon. The country all around is perfectly flat and smooth, while the space within the walls presents in every part an undulating and uneven surface, caused by the immense quantity of ruins: an appearance unequivocally indicating the vast extent of the ancient city. Amidst the general desolation, a part of the celebrated tower of Babel, or temple of Belus, is still visible. This wonderful edifice, it will be recollected, is described by Herodotus, Cho, cap. 181, to have been constructed in the following manner: Its base was an extensive stone structure, perfectly square, about 800 feet in extent on every side, and 100 feet in height, on this square base was erected another similar though smaller square building, of about 600 feet in length, and 100 or upwards in height, and so on, each successive square diminishing in size up to the top. Four of these stages (if we may so term them) still remain, and the ascent is extremely easy on account of the immense quantities of rubbish which has accumulated from the fall of the upper portions. In Alexander's time, this condition of the ruins caused him after many efforts, to abandon the design of restoring the temple of Belus, and it is calculated by Arrian, that it would have employed ten thousand men for a year to remove the rubbish, before the first attempt at rebulding could be made. There is so much facility of ascent in consequence, that I was enabled to mount to the top on horseback. The view I found extremely beautiful, and comprehending a large extent of country. The castellated palace of Semiramis, and the hanging gardens still present traces of their former grandeur. The general ruins are covered with a thick crust, which may be broken, and, in many instances, the apartments beneath may still be discerned.

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